

SELECTIONS

FROM THE

VERNACLULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received up to 3rd March, 1871.

POLITICAL (DOMESTIC)

THE Oudh Akhbar, of the 21st February, publishes a letter signed "Abid Hossain," having for its subject "the plurality of wives." The writer, after eulogising Government in warm terms for the interest it takes in all that concerns the welfare of its subjects generally, who have so largely benefited by the same, expresses a doubt as to whether the better classes, the Chiefs for instance, have profited by it as they might have done, as they are still bringing down greater ruin upon themselves by their conduct; and especially in the matter of polygamy,—which he considers one of the greatest obstacles to their welfare,—and by their apathy and want of ambition in respect to educational measures. He is further of opinion, that until these evils are met by some counteracting influence from Government, there will be very little chance of improvement in their condition, notwithstanding all the endeavours made. In the latter case, he hopes that, as the Viceroy hinted in a recent speech, the subject is about to be properly taken up and carried out; but he cannot sufficiently condemn the former evil. He goes on to say that an enquiry would result in proving that few, if any, of the chiefs have less than from fifteen to twenty wives, and yet they never, by any chance, lose an opportunity of adding to the number. The writer excuses himself from enumerating all the evils arising from this state of things; and he urges upon Government the necessity of some

sort of enquiry and interference in a matter of such importance; for while admitting that the excuse might be urged that the question is of a private nature, he does not deem this a fair reason, as Government has already interfered in similar matters, and it is the duty of kings and rulers to point out and abolish the abuses they may find to interfere with the welfare of their subjects. He does not think that an absolute order or command would have the desired effect, but urges discussion of the question, and general admonition being addressed to the Chiefs.

The *Chashma-i-Ilm*, of the 16th February, publishes an article upon the language and character used in Courts of Justice. The writer, after remarking that the Native newspapers have lately been silent on the subject, but that the Lieutenant-Governor made some allusions to it during the Durbar at Ghazee-pore, considers that it is worthy of further discussion. He proceeds to point out that while each Presidency has its particular language—as Bengali in Bengal, Marathi in the Deccan and Nagpur—still from the Sutlej to the Bhagulpore Districts, east and west, and from the Himalaya mountains to the Nerbudda, north and south, wherever British rule is established, the Persian character and Urdú language are used in the English Courts of Justice. He goes on to say that in the intermediate portions of Hindustan—under the Commissioners of Nagpore and Oudh, the Lieutenant-Governors of Bengal and the North-Western Provinces—the dialects in use differ considerably; and the Hindoe character in general use also varies, and is what is styled in English the Vernacular. Moreover, it is urged that in Courts where the Urdú language and Persian character are used, litigants may be seen standing like deaf and dumb animals, quite ignorant of what is passing in their cases, except so much as their attorneys explain; while those who have no attorneys to conduct their cases are questioned by the Native officials of the Courts, and their replies translated into Urdú, are written down, and open to all sorts of abuses, as the presiding officer passes his orders according to

the evidence recorded. The writer is further of opinion, and says it is generally admitted, that the Nagri character is more correctly written, more correctly pronounced, more easily acquired—indeed, in all respects superior to Persian, and while some may consider the Urdu more elegant and the better of the two, Nagri is the language more generally used and more readily understood by the lower classes. But at the same time he urges that both Urdu and Nagri have been so interfered with by Maulavies and Pandits, and there has been so much argument about them, that they are no longer pure, but a confused mixture of Sanscrit, Persian, and Arabic words, introduced according to the particular fancy of each advocate.

This argument is illustrated by a *simile* of the man with two wives—one old the other young. The latter pulled out all her husband's grey hairs, the former all the black ones, until at last he was left bald. In like manner, the writer declares the original languages of the country to have suffered at the hands of Maulavies and Pandits. After giving examples of his meaning by extracts from the *Fasan-i-Ajaib*—to show that not even one line is considered complete without the introduction of foreign words, the writer concludes by giving it as his opinion, that the language which conveys the real meaning, and which is best understood, is the one which should be adopted, and this he considers the Nagri language to be; or, if Urdu is to be still the language of the law Courts, he suggests that it should be pure, and divested of such admixture of words as renders it unintelligible to the lower classes.

POLITICAL (FOREIGN).

The *Panjāb Akhbar*, of the 25th February, referring to the murder of the late Mr. Hayward, considers it a slur upon the British Government that a European gentleman and a Native Munshi should be murdered in territory under British rule, and not only no further notice be taken of it—beyond a certain amount of inquiry,—but that people are misled concerning the real facts of the outrage. The writer thinks that full

enquiry has not been made; or the perpetrators would have been discovered, but as matters stand, the Chief of Yassein and his people declare that they know nothing about it. He goes on to say—"well, so be it, we do not point to any one in particular; but, whether Hindu or European be concerned in it, the universal opinion is that they deserve to be punished according to their misdeeds, and it is very like injustice to let the matter rest." He also points out that travellers in that direction, whether they are in Government employ, or on private missions, never return without some mishap, that frequently loss of life is the result, and that if only in the interest of science, a searching enquiry should be instituted. He concludes by saying that he does not understand why Government is blind to such important matters, and wishes to make others so too.

EDUCATIONAL.

The *Allypore Institute Gazette*, of the 24th February, publishes a letter from Sheikh Amir-ood-deen Ahmed, dated Ghazepore, addressed to the editor. The writer, after the usual compliments and acknowledgments to the Lieutenant-Governor, North-Western Provinces, and the head of the Educational Department, for their zealous and successful endeavours to promote the cause of education and general advancement, says that Lady Muir expressed a desire to inspect the Zenana Schools at Ghazepore, and signified her intention of examining the scholars. With this object, Pundit Mokund Lall, the Deputy Inspector of Ghazepore, collected the girls from the school of Goobindipore, and conveyed them, at considerable expense, to Ghazepore, where he had provided a house screened for the purpose, and for some days, as long in fact as the pupils remained, he defrayed all expenses. These girls were treated with the utmost respect, and their parents were assured that their prejudices in regard to privacy should be duly respected—all of which was accordingly done; and they, together with the pupils of the Ghazepore School, were assembled at the house of Baboo Gopal Chund. Under the

impression, and relying on the promise of the Deputy Inspector, that their prejudices should be respected, some 25 girls assembled, all the arrangements were excellent, and Lady Muir, accompanied by the Colonel's wife and other ladies from camp, entered the room; while the Tehseeldar, the Deputy Inspector, and others in attendance, remained outside. The girls were seated in their different classes, and rose as the ladies entered the room; when, all at once, the son of Gopal Chund, regardless of the fact that female children of respectable parents were there, unceremoniously walked into the room, and introduced his wife to Lady Muir. His mother also attended, and had an interview with her Ladyship. The girls were subsequently examined in writing, reading, geography, &c., and passed a good examination; at the conclusion of which Lady Muir expressed her entire satisfaction, and gave Rs. 20 for distribution, with Rs. 10 from the Deputy Inspector, which Ram Chunder, the son of Gopal Chund, distributed with his own hand; after which the assembly broke up. On the return of the girls to their homes, they related all that had taken place; and their relations, hearing that Ram Chunder had distributed the money, and been admitted to their daughters' presence, were much annoyed, and sent up a petition to the Inspector of the 3rd Circle, Benares, to the effect that they, as respectable people, did not approve of their daughters appearing before everybody. That their object in having their daughters educated was not for this, or that their honour should suffer, and that Baboo Ram Chunder should not have been allowed to enter where their daughters were assembled. That the consequences will be serious to them, as they will be treated with less consideration than they were formerly in the country, and that they have no longer any wish to educate their female children. "This petition has, it is said, been sent up to the Magistrate of Ghazeepore for enquiry, and the writer is watching the result, as he considers the conduct of Baboo Ram Chunder anything but becoming, and likely to injure the prospects of female education:— As (1) no respectable man will allow his daughter to attend

any school to learn; (2) all the zealous exertions on the part of the Deputy Inspector are gone for nothing.

The writer concludes by giving it as his opinion that it will take a very long time, even under the most favourable circumstances, to restore confidence; and that Baboo Ram Chunder's object, in intruding as he did, was to raise his own dignity before those of his own standing; and in this selfish feeling he lost sight of the great object of the assembly, and was regardless of the evil consequences. "Had he wished to introduce his wife and mother to Lady Muir, there would have been no harm in visiting the Camp, and seeking her ladyship's tent. The honour would have been twofold;—but why bring all this misfortune upon the Educational Department?"

The *Muir Gazette*, of the 24th February, states that the Government of the Punjab has directed the head officers of the Educational Department of that Province to assemble, and make arrangements for the coming year, in order that greater advantages may result. The writer does not think that any particular benefits will result, although the Committee may do all in their power. He goes on to say that the people generally prefer the arrangements made for the examination in English schools; and that as they go willingly to such schools from choice, these schools will of course thrive; but that it is not so with the Native schools, which are not well-attended, except by those who are sought out and persuaded to drink the draught of knowledge. Indeed, the writer is of opinion, that since the subject of instruction in English has been generally discussed, many have given up all other for it; and although people do their utmost to make their children learn, nothing comes of it.

MISCELLANEOUS.

The *Oudh Akhbār*, of the 21st February, alludes to some malpractices by the police of "Khundwah," who are said to have stolen five goats from a flock, and eaten them. One Sheikh Ahmed, a Native Doctor, is reported to have been a

party to the crime. An enquiry was instituted, and the skins and bones of the dead animals were, it is said, found concealed in the bedding of the thieves, who were convicted and sentenced each to a year's imprisonment. Upon which the editor remarks—"how strange it is that those whose duty it is as shepherds to watch over all, have become wolves! What are we to expect when such people cannot look after the property they are paid to protect? Now-a-days thefts are frequent, and yet no clue to the thieves is ever found, probably because the thieves are those above alluded to, so that there is nothing wonderful in it."

The *Rohilkhand Akhbār*, of the 18th February, mentions on the authority of a letter from Sealkote, that the municipality of that place have taken upon themselves to enforce the respectful recognition of Europeans by Natives, and that when any gentlemen happen to enter the city, the Natives are expected to salam. The writer proceeds to say that, on the 7th instant, a man named "Jeo," by caste a Bohra, was well beaten by order of the Tehseeldar for neglecting this order, and that in addition to the beating he was imprisoned. The editor of the *Koh-i-Nūr*, however, throws some doubt upon this report, because the municipality of Sealkote are well known to be both just and wise in all their transactions; while the district officer is famed for his justice. Moreover, the Tehseeldar is a student of the college, and an enlightened man, or he would not have been promoted to this high office by Government. The editor is of opinion that there was some other offence for which the man was punished; and that the news-writer ought to verify his statement.

The *Márwár Gazette*, of the 20th February, in the epitome of Jodhpore news, alludes to the uproar and tumult on all sides of the city, on account of the preparation for the Hólee festival; and says it is probable that the assemblage will be much larger than it has been on former occasions. The writer is remarking that disturbances are of common occurrence

during this festival; says that as it is sanctioned by ancient custom, the Kotwali people do not care to interfere, but that as the orgies are not allowed in most places under British rule, it would be a good thing to check them here also, and only allow the red powder to be thrown about, without permitting the obscenity which is so repugnant to the ideas of civilized people.

The *Akhbar-i-Alam*, of the 23rd February, offers some remarks on the formation and working of learned Native societies, such as the *Tahrib-Anjuman* of Lucknow, the Delhi, and other literary societies. The writer dwells upon the absurdity of allowing men to become members merely because they happen to be wealthy, or in good appointments under Government, which he does not consider by any means the only qualifications necessary in learned assemblies, where topics of public importance are discussed, and where men of ability are required to argue and lecture upon them. The writer says that there are many admitted who are perfectly ignorant of the arts and sciences, from whose opinions no benefit to their country and fellow men can be reasonably expected. He alludes particularly to Rajah Sir Dunkur Rao, and Sir Salar Jung, who have, he says, gained renown as able men, merely by their rank and long residence in Native States, but who are not by any means so able as they are represented. He does not mean to assert that these gentlemen are deficient in wisdom; but that they are wanting in that general information necessary for good government—of geography, general history, mineralogy, botany, geology, philosophy, &c., &c.,—all which is required in members of the civil service. The writer points out that all this need not be learnt in English, but that it can be attained, through the liberality of the English Government, by the study of Arabic and Urdu works; but that neither of these Native gentlemen possesses even a fourth of the qualifications in this respect possessed by the most ordinary officer of the civil service. How then, he asks, can they be expected to shine in such learned societies? Or what can

be expected from their labours? He goes on to argue that as Sir Salar Jung was never out of Hyderabad until 1870, he cannot know much; and that the civil work such men transact, the commonest Tehseeldar of the British Government is capable of carrying on—~~even more efficiently~~; so that, if any one glories in having two such men as members of their Society, he has not much to be proud of. But, on the other hand, he considers that the Diwan Nawab Murdan Ali Khan, of the Jodhpore State, is superior to all other ministers, and he declares his object in writing to be to point out that when men who are so totally unfit for their position, whose qualifications consist only of rank and wealth, find their way into such learned Societies as those of Delhi and Lucknow, they ought to be at once put out, and by this course they may perhaps feel ashamed of their ignorant condition, and in future exert themselves to become more enlightened.

The *Benares Akhbar*, of the 23rd February, publishes a letter under the signature of "a well-wisher of the Raja of Benares," pointing out certain irregularities in the conduct of one Maulavi Goolshun Ali, one of the Raja's officials, who displays undue partiality to Sudishto Narain, the Tehseeldar. The writer hints at the state of the Tehseel, alleging that although Rs. 12,500 ought to have been collected, only Rs. 3,000 have yet been realized; but that, notwithstanding the orders passed to change the tehseeldar, he is still at his post, &c. He goes on to remark upon the misrule so prevalent in the generality of Native States, where flatterers and evil-disposed people thrive, and really good men are disgraced; but he, the writer, is sure that this state of things at Benares cannot last long, as the Maharajah is well known as an enlightened ruler, and will soon be able to detect the good from the bad, and act accordingly.

Another correspondent of the same paper alludes to a murder having been perpetrated at a village called "Khursarapoor Puthrwa," Elaga Thana Mirza Morad, Pergunnah

Dabat Amanut, on the 21st of February, when one "Sunnoo" was murdered by "Phullo," Anandho, and others, of the Kunber caste, and his body thrown down a well. It is said that the body was discovered after three days, but that owing to the agency of bribes, no investigation was made, nor was any notice of the murder given at the thannah.

Alluding to the case of Major Bowen at Madras, the same paper, after saying that this officer falsely imprisoned a Native dealer for the space of 36 hours, without issuing either summons or warrant, and was fined by the Appellate Court Rs. 30,000, but having begged pardon, and sent the dealer Rs. 3,500, the latter was satisfied, concludes by remarking that the Government ought not to retain such "*budmashes*"—who have no sense of justice—in its service, whether they be Native or European.

The following Vernacular newspapers have been examined in this report, viz.:—

No.	NAME OF NEWSPAPER.	WHERE PUBLISHED.	DATE.	DATE OF RECEIPT.
				1871.
1	Gwalior Gazette, ...	Gwalior, ...	Feby. 5th, 1871.	Feby. 25th
2	Agra Akhbār, ...	Agra, ...	" 20th	" 25th
3	Oudh Akhbār, ...	Lucknow, ...	" 21st	" 25th
4	Akmal-ul-Akhbār, ...	Delhi, ...	" 22nd	" 26th
5	Lawrence Gazette, ...	Meerut, ...	" 24th	" 26th
6	Allygurh Institute Gazette, ...	Allygurh, ...	" 24th	" 26th
7	Urdū Akhbār, ...	Delhi, ...	" 24th	" 26th
8	Málwā Akhbār, ...	Indour, ...	" 15th	" 27th
9	Najm-ul-Akhbār, ...	Meerut, ...	" 24th	" 27th
10	Chashma-i-Ilm, ...	Patna, ...	" 16th	" 27th
11	Naiyir-i-Akhbār, ...	Bijnour, ...	" 16th	" 28th
12	Meerut Gazette, ...	Meerut, ...	" 18th	" 28th
13	Rohilkhund Akhbār, ...	Muradabad, ...	" 18th	" 28th
14	Naiyir-i-Akhbār, ...	Bijnour, ...	" 23rd	" 28th
15	Urdū Delhi Gazette, ...	Agra, ...	" 25th	" 28th
16	Majma-ul-Bahrain, ...	Ludhiana, ...	" 25th	" 28th
17	Urdū Dhaulpore Gazette, ...	Dhaulpore, ...	" 8th	March 1st
18	Ditto, ...	Ditto, ...	" 15th	" 1st
19	Urdū Mārwar Gazette, ...	Jodhpore, ...	" 20th	" 1st
20	Matla-i-Nūr, ...	Cawnpore, ...	" 20th	" 1st
21	Akhbār-i-Alam, ...	Meerut, ...	" 23rd	" 1st
22	Urdū Muir Gazette, ...	Ditto, ...	" 26th	" 1st
23	Jalwa-i-Tūr, ...	Ditto, ...	" 26th	" 1st
24	Khair Khwāh-i-Panjāb, ...	Gujaranwalla, ...	" 4th week.	" 1st
25	Vidyā Vilās, ...	Jammu, ...	" 4th	" 2nd
26	Ditto, ...	Ditto, ...	" 11th	" 2nd
27	Ditto, ...	Ditto, ...	" 18th	" 2nd
28	Rajpūtāna Social Science Congress, ...	Jaipore, ...	" 24th	" 2nd
29	Nūr-ul-Absār, ...	Allahabad, ...	March 1st	" 2nd
30	Panjābī Akhbār, ...	Lahore, ...	Feby. 25th	" 2nd
31	Dabdaba-i-Sikandarī, ...	Rampore, ...	" 27th	" 2nd
32	Nasīm-i-Jaunpore, ...	Jaunpore, ...	" 28th	" 2nd
33	Koh-i-Nūr, ...	Lahore, ...	" 25th	" 2nd
34	Kárnāmah, ...	Lucknow, ...	" 27th	" 3rd
35	Shola-i-Tūr, ...	Cawnpore, ...	" 28th	" 3rd
36	Agra Akhbār, ...	Agra, ...	" 28th	" 3rd
37	Ab-i-Hayāt-i-Hind, ...	Ditto, ...	March 1st	" 3rd
38	Urdū Akhbār, ...	Delhi, ...	" 1st	" 3rd
39	Hindi Benares Akhbār, ...	Benares, ...	Feby. 23rd	Feby. 25th
40	Hindi Dhaulpore Gazette, ...	Dhaulpore, ...	" 8th	March 1st
41	Ditto, ...	Ditto, ...	" 15th	" 1st
42	Hindi Mārwar Gazette, ...	Jodhpore, ...	" 20th	" 1st
43	Hindi Muir Gazette, ...	Meerut, ...	" 24th	" 1st

ALLAHABAD:
The 6th March, 1871.

GEORGE WAGENTREIBER,
Govt. Reporter on the Vernacular Press of
Upper India.

ERRATUM.

In the Report on Vernacular Newspapers for the week ending the 16th January, 1871, at line 16, page 17, for "the Police Station," read "the Tannah Railway Station."

The following German newspaper have been examined in connection with the above mentioned report:

[illegible]

ALLAHABAD: The 6th March, 1871.

GEORGE WAGENTHEIMER,
Govt. Inspector on the Yarnowahar Range of
Upper India.

LIBRARY

In the Report on Vernacular Newspapers for the week ending the 16th January, 1871, at line 16, page 17, for "the Police Station," read "the Tannah Railway Station."